



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK DEPARTMENT.

CONDUCTED BY PRINCIPAL C. H. THURBER.

Education from a National Standpoint. By ALFRED FOUILLÉE. Translated and edited, with a preface, by W. J. GREENSTREET, M.A. [International Education Series. Edited by WILLIAM T. HARRIS, A.M., LL.D. Vol. xxiii.] New York : D. Appleton & Company, 1892. pp. xx.—332.

This book may be described as a criticism and a theory of secondary instruction in France. It is a comparative study ; for the author fortifies his reasonings by drawing from the experience of other nations. Yet his method is not merely historical ; it makes its appeal also to the Philosophy of Education. This indeed was to have been expected, for M. Fouillée is one of the best philosophical writers France has to-day to show. He has also had the advantage of actual experience in teaching, and the present volume makes concrete application—even to the drawing up of detailed courses of study—of the general conclusions and particular maxims to which the author is led by reasoning, criticism, and historical experience.

M. Fouillée argues that the classical humanities must be the basis of every sound system of secondary education. He rates very low the educational value of the modern languages and literatures, though he recognizes the importance of the national language and literature. The present tendency in the direction of a too exclusive scientific and realistic education (as voiced, for example, by Mr. Herbert Spencer) receives trenchant criticism. If M. Fouillée would accept the position laid down by John Stuart Mill in his Inaugural Address at St. Andrews University, that the aim includes both scientific training and literary culture, he would not give equal prominence to each, nor would he agree that these constituted the entire end. He would subordinate science to the classical languages and literatures ; and supplementary to both he would make the moral, social, and political sciences an essential constituent of the curriculum of the secondary schools.

Of the five books into which M. Fouillée's work is divided, the first, which deals with Education from the National Point of View, is the least interesting and instructive. It is a sort of philosophical introduction to what follows, indicating, as it were, the author's general attitude toward the problems of education. Little of it is novel, much of it is condensed from M. Fouillée's other writings, or borrowed from the late M. Guyau's. The last chap-

ter, however, should not be omitted ; for it is an acute examination of the growing prejudice that national interests demand merely utilitarian studies. M. Fouillée claims that "realistic and utilitarian education is the bane of political communities and especially of democracies like France" (p. 48.)

Book II deals with the function and the limitations of science in secondary instruction. It used to be said that linguistic training merely crammed the mind of the pupils with facts—barren facts. M. Fouillée holds that the scientific system is open to the same charge : it merely imparts information, which, as Bishop Butler has said, is "the least part of knowledge." Its chief result is that it develops the memory. "There is no mental process going on in the boys analogous to that which was going on in Torricelli, Galileo, or Pascal. They are told—It has been proved that air has weight," etc., etc. (p. 63). Besides this defect, the teaching of science predisposes to materialism, utilitarianism, and undue specialization. The remedy is to pay little heed to the quantity of knowledge, but much to "the quality, the method, and the organization of knowledge" (p. 91). But even with this improvement in the teaching, physical science still needs, if it is to be an effective instrument of education, to be humanized, to be animated by the embrace of literary and philosophical culture.

It seems to me that science must remain science ; it cannot be transformed into the "humanities." Yet it is true that M. Fouillée has put his finger on the weak point of elementary instruction in science—the mere retailing of facts to be memorized, though other defects and dangers have perhaps been exaggerated.

Book III treats of the Classical Humanities from the National Standpoint. And "if we look at it from the national standpoint, experience shows us that it is no longer enough in these days for a nation which aspires to be superior, to study its own language and its own literature" (p. 107). What language or languages shall be studied then in addition to the mother tongue? The French are bound by historic and organic links to the past ; and they have no right to repudiate their heritage, or even their heredity, by breaking with the literary and artistic part of France, which itself is very largely a legacy from Greece and Rome. More particularly Latin, which "is still living in the French language and literature" (p. 132) must be the fundamental subject in secondary instruction. As to Greek, M. Fouillée is not consistent. When speaking in general terms he ranks it with Latin ; but when he comes to the details of the curriculum he recognizes that it "is not necessary to all boys receiving a liberal education," that it "is after all, a special subject, and a very difficult subject" (pp. 131-2). The retention of the Latin humanities being advocated on the ground that they are "an essential element of the French humanities of the present day," Greek cannot be defended by the same course of

reasoning ; and, indeed, M. Fouillée would "eliminate Greek from the last two years of school life . . . just as Hebrew and Sanskrit are in these days too far off to be taken into consideration." (p. 132).

But "if the elements of Greek will be enough" for Frenchmen ; what ground, it may be asked, is left for either Greek or Latin in the secondary schools of other than Neo-Latin peoples ? Doubtless there are grounds for the retention of one of them at least ; but they are not fully brought out in the argument of M. Fouillée, which, nevertheless, so far as Latin is concerned, is absolutely conclusive for French schools.

Book IV contains an account and a searching criticism of "modern" education in France, with comparisons of the corresponding education in England and Germany. Such education which is that of science and modern languages, M. Fouillée regards with the most profound distrust and anxiety. "We do not want," he declares, "to add an intellectual to a military Sedan" (p. 184). By such "Americanism and realism" (p. 178) civilization itself is endangered. To substitute this "harlequinade" for classical culture, or even to treat them—as England and Germany have begun to do—as "equal types" of education, would be a blunder, if not a crime. It may be permissible—and indeed this is recommended by M. Fouillée—to organize different degrees of secondary instruction—classical, special, and professional—but throughout all stages the "soul" of that instruction must remain : "(1) the national language, French ; (2) the second national language, historically and as literature, viz. Latin—which is also the international language in the culture of the educated classes ; (3) the general theory of mathematical and physical science, which is the same for all ; (4) the study of philosophy and ethics, which is original and unrivalled, and the necessary crown of a liberal education." (p. 183).

This leads to Book V which treats of Philosophy, Ethics, and Social Science from the National Standpoint. M. Fouillée considers these subjects essential in secondary instruction, partly because they minister to the life of morality and of sentiment in general, and partly because they alone are able to present the evils with which secondary instruction is threatening us—viz. the stifling of mental activity in the students, premature specialization, and the growth of realism.

I believe, indeed, that the study of philosophy does counteract the evils here described. But I am sure that "at sixteen or seventeen years of age" (p. 224), young people are not qualified to discuss the problems of moral, social, political, and metaphysical philosophy. On the other hand, I agree with all that M. Fouillée says in Chapter VI on the necessity of these disciplines to the teacher himself. It is with the teachers that reforms must begin. Let it be understood that candidates for this profes-

sion must have at once a thorough knowledge of the subjects they are to teach and of the life and growth of the wonderful minds they are to train. This test is not too severe. It is what M. Fouillée means by the pregnant saying : " We must put an end to the invasion of the profession by men who know no Latin and no philosophy " (p. 259).

On the perennial problem of secondary instruction, which is now pressing upon us with unusual intensity, there are few works likely to be as helpful as this volume by M. Fouillée.

J. G. Schurman.

The History of Modern Education. By SAMUEL G. WILLIAMS, Ph.D., Professor of the Science and Art of Teaching in Cornell University. pp. 395. Syracuse : C. W. Bardeen.

Perhaps the student of pedagogy finds no greater lack of material in any department than in that of the history of education. Professor Samuel G. Williams of Cornell University has made a commendable attempt to supply this lack. The book is the outcome of a series of class-room lectures, and as such offers some advantages to the student who lacks time and means to do extended reading. A large quantity of matter is condensed into a small compass.

The first chapter consists of a short review of the pedagogical aspect of the civilized world prior to the educational epoch known as the Renaissance.

Up to the present time, histories of education have been almost exclusively histories of individuals who have evolved educational theories, or have worked out, in the class room, a technic based upon principles previously discovered. Professor Williams's work is no exception to the rule. With the exception of a brief view of the Renaissance as a whole, and an attempt to outline the characteristics of the seventeenth, eighteenth, and nineteenth centuries respectively, the book consists of short sketches of men distinguished for their insight into educational needs, or for their work in the class room.

Among the men of the seventeenth century we find the familiar names of Luther, Erasmus, Montaigne, Ascham, etc., and we find just about the same things stated concerning them, that have been presented before. We are glad to observe in addition, however, a few names that are comparatively new to the ordinary reader of this kind of literature. Notably those are Ludovico Vives, Pierre Ramus, and Richard Mulcaster. The pages devoted to Ramus are of some interest, and ought to lead to a more extended study of the life and work of this man.

The presentation of the theories of Richard Mulcaster seems to be hardly sufficient to introduce him to the reader. Mulcaster as a teacher and writer can hardly be reduced to a half dozen pages,